

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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"THE DISUSE OF MARRIAGE."

Whenever the stirring events of war and revolution subside in the old world, and the press of England begin to feel the necessity of something to engage the attention of the public, editors, reviewers, and professional writers, are set to work to furnish the necessary material to keep the people interested, and on the *qui vive* about something. Whoever has noticed the course of journalism abroad, will doubtless have observed, particularly so in England, that no sooner have any of the leading papers, magazines, or reviews, broached a subject of public interest, than the whole legion of writers wake up, and "pitch in." Hence, the times of peace are managed to be generally as interesting as the times of war. Now that the people have got about all the political and religious privileges which they want, and there is no great movement on foot for anything or anybody, besides "the Expedition to Abyssinia," the pens of philosophers, social economists, statesmen, and the whole fraternity of writers, are busily en-

gaged with the "abstract questions of the day." Foremost in interest in itself, and foremost in pressing necessity, is the subject of "the Union of the Sexes." Scarcely a paper of any value can be taken up that does not bear evidence of the fact, that the people feel that the marriage relation now known in Christendom is inadequate to preserve social purity throughout the whole family of Adam. Monogamy of itself is not complained of, of course not. People in general are never fond of looking ugly facts in the countenance, and when they can they seek to dodge the actualities of their troubles. A manly, honorable course, however, is the very opposite; but it is a course that the few only dare to pursue, and to bravely meet face to face the evils that beset them.

A few years ago, this interesting question was taken up with zeal and discussed at great length by the press, the pulpit, and the forum. Meetings were frequently held in theatres, circuses, and in old chapels, to which "the abandoned" were invited, and

in several of the prominent cities of England and Scotland, societies were formed "for the redemption of fallen women." Following the preaching came necessarily "relief" and "protection." Much money was gathered and expended upon "institutions" for their benefit. The dangerous and difficult work of classification was entered upon, and "the frail and fair" were labeled according to their degree of apparent degradation and abandonment. Those who had been betrayed into forbidden paths by the wretched villains on whom they had bestowed their heart's best affection, and the young—brought up in ignorance, and innocent of the ways of the world, and who knew not the dangerous career upon which they entered, from bad example only—inspired the benevolent with much hope, and probably many repented and became again "decent members of society." The great bulk of "the fallen," however, were too far gone, and were pronounced "irretrievably lost." With the usual experience of the world, enthusiasm gave place to apathy, and the "glorious reformation" has dwindled down to something left in the hands of itinerant missionaries, tract distributors, and probably still a little relief and preaching. In brief, the work then commenced was commendable, and deserved all the favor it sought, but it was a work which could not possibly succeed in either suppressing vice or saving woman.

To-day the press, pulpit, and forum are advancing, and seem to be "striking out" in another direction, and approach the consideration of the "Social Evil" with a better understanding of the work before them. They are travelling higher up the stream to discover the source of pollution, and for people of that class, ignorant of the great principles of life; we view their action even that far with favor. No one interested in the salvation of the human family, can be indifferent to any movement that has for its object the amelioration of the condition of woman, for until she is perfectly protected in her rights, and in the enjoyment of all the privileges of a child of the Most High God, preaching, praying, fasting, almsgiving

and institutions for relief, go but a short way to bring about the Millennium. Some persons view with displeasure any movement that is imperfect for the accomplishment of the end proposed; but we read our lesson in history differently. We have no particular enthusiasm for the name of Luther, Calvin, or Knox, or any other reformer, but we look upon them, Columbus, Watt, Morse, and thousands of other men—reformers, discoverers and inventors, as the advancing pioneers of the great work that now absorbs the entire soul of the people of Utah. In like manner we hail the discussion of the question of Marriage everywhere with favor, and every attempt made to ameliorate the condition of woman, we regard as the certain evidence that the Spirit is at work. That such men are not specially called and set apart for their work, is likely all true enough, and that their failure may be equally certain, we doubt not; but that very failure to-day induces the thoughtful and reflecting among them to still further pursue the investigation of the evil—and there is where we want to see them. We want them to travel on from point to point till they perceive that their leaders are but as the blind groping for the wall—further, the honest will travel and seek for themselves and find the great truths of revelation.

The form of the present discussion in Europe is "the Disuse of Marriage"—a very mild way, certainly, of approaching the great Social Evil. The laboring classes in the old world are pretty much as the same class have always been on the subject of marriage. When they arrive at a marriageable age, they follow in the footsteps of their progenitors, and act from convenience and affection. Sometimes both, sometimes the one without the other, and not unfrequently without either of them—the simple following of example, precisely after the fashion of becoming members of churches; father joined the church when he was twenty, so must son, and so on it goes. But this stereotyped habit of generations has not governed the middle, upper, and aristocratic classes, and many among the working classes,

mechanics and artists, have also exhibited of late years a violent repugnance to marriage. For the last quarter of a century, marriage has been anything but a popular institution among them. The truth is, women outside of the boundary of the very lowest class, are regarded by them as costly luxuries, and, though we deprecate the stigma cast upon the ladies, there is a great deal to sustain the statement from their stand-point of experience. Our readers must not, however, confound what is said and felt by others, with what we have to say for ourselves and our experience. When marriage is looked at as a simple "convenience," or the result of affection and nothing more, there is no discredit to men for "counting the cost," and asking themselves, in the vernacular of John Unit, "will it pay?" More incentives to marriage they have not. They know nothing of the whys and wherefore of their present existence, and the future to them is a boundless untracked desert waste, without a landmark on which to concentrate a hope. Young men of intelligence in this condition, very naturally have looked at the subject with the sobriety of counting-house figures before them, and the great majority of them decide that they can't afford to marry. What effect such a wide-spreading determination has upon the chances of the ladies to become honorable wives and mothers may be readily guessed at. The *North British Review*, one of the best conducted periodicals in the world, furnishes the following interesting statistics:—

"The number of women of mature years, i. e., above the age of twenty, who must remain single in consequence of the actual disproportion of the sexes in England and Wales, is between 300,000 and 400,000. The number of adult women who actually are single is 1,537,000, of whom 1,230,000 are between twenty and forty years of age. 'Of all adult women, five per cent. would naturally and voluntarily be spinsters; as a fact 27 per cent. are so. Of women of marrying ages, i. e., between twenty and forty, in England, 48 per cent. are married, 30 per cent. are spinsters, and 3 per cent. are

widows. In a word, two adult women out of every five are single.'"

This is a fearfully painful statement, but none the less true for its unpleasantness. Only think that nearly the one-half of the women in England and Wales are doomed to a life of celibacy by law! This is a horrible fact to contemplate; but what is the fact of forced celibacy in horror compared with the awful history of the condemned? We might give rein to our imagination, and visit the homes of the disconsolate, the deceived, the abandoned, the lodgings of the princely mistress, and the haunts of the vilest scum of the race; but with the narrow limits of human understanding, the mind at best can only wander in fancy here and there. It falls infinitely short of human ability to sum up the evil that monogamy, and king-ly and priestly rule, has brought upon the world. What must be the revelation to that All-seeing Eye, from whom nothing is concealed?

Though abandoned by his brethren, and cast into prison, through the wickedness of Mrs. Potiphar, Joseph was there in the providence of the Lord, taking his lessons in adversity for the great work that lay before him. Signally clear now, even to the most obtuse, is the finger of the Lord in the trials and difficulties of Joseph. No Pharaoh would have ever sent to Israel for a Jacob's son to govern the empire of Egypt in the time of its calamity; but that Omniscient wonder-working power saw "the end from the beginning," adopted its instrument to its work, and in the due time of the Lord, His purposes were accomplished, Israel was saved as well as Egypt. Persecuted, derided, and martyred has been the Joseph of the nineteenth century; but the glorious work entrusted to him is as surely developing the finger of the Most High to the nations of the earth, as that is now visible to all in the life of his great prototype in Egypt, and in nothing is Divinity more impressed than in the establishment among us of the institution of the Patriarchs—the plurality of wives. Not, do we contend, for the pleasure of man, but for the salvation, glory, and exaltation of the whole human family; an

institution that places within the reach of every daughter of Eve honorable marriage, honorable maternity; while the base of the sterner sex may be

left to their own debasement and evils if they repent not.—*Salt Lake Telegraph.*

THE NEW POLAR CONTINENT.

AN INTERESTING ACCOUNT OF THE DISCOVERY OF THE NEW ARCTIC REGION.

One of the most interesting items that we have learned from the whalemén, who have cruised the Arctic Ocean the past summer, is the discovery of extensive land in the middle of that ocean, which may yet prove to be a Polar Continent. The existence of this land has long been known, but owing to the impassable ice barred along its shores, of its extent and character nothing very definite has been known until this season. Baron Wrangell, the famous Russian explorer, first communicated to the world the knowledge of its existence, as he learned it from the Siberian Indians, and it is simply marked on most Arctic charts "extensive highland." It should be stated that the past summer has been the mildest and most favorable for whaling ever known by our oldest whalemén. One master says that he did not see a piece of ice as large as his hand until he reached the Straits, and even beyond that, up to 72 degrees, the sea was generally free from floating ice. The weather for the most part has been exceedingly mild, with southerly winds prevailing, which tended to melt the ice or drive it northward. As a result of the favorable state of the ocean and weather, the ships have gone further north this summer than ever before, some having reached as high as latitude 73 degrees 30 minutes.

Captain Long, of the barque Nile, who seems to have examined the land most attentively, having cruised along the entire southern coast, has drawn a sketch of its appearance. It is quite elevated, and near the centre has an extinct crater cone, which he estimated to be 2,480 feet high. He named it Wrangell's Land, after the noted Russian explorer. The west point he

named Cape Thomas, after the seaman on his ship who discovered it, and the southeast point Cape Hawaii. The names given by Captain Long are so exceedingly appropriate, that we doubt not Geographical Societies of Europe and America will adopt them, and call this land Wrangell's Land. Captain Long has prepared for us an account of this interesting discovery, which we insert here :—

Honolulu, Nov. 5, 1867.

Sir,—During my cruise in the Arctic Ocean, this season, I saw land not laid down on any chart that I have seen. The land was first seen from the barque Nile on the evening of the 14th of August, and the next day, at 9.30 a.m., the ship was eighteen miles distant from the west point of the land. I had good observations this day, and made the west point to be in latitude 70 degrees 46 minutes north, and longitude 178 degrees and 30 minutes east. The lower part of the land was entirely free from snow, and had a green appearance, as if covered with vegetation. There was broken ice between the ship and land, but as there were no indications of whales, I did not feel justified in endeavoring to get through it and reach the shore, which I think could have been done without much danger. We sailed to the eastward along the land during the 15th and part of the 16th, and in some places approached it as near as fifteen miles.

On the 16th the weather was very clear and pleasant, and we had a good view of the middle and eastern portion of the land. Near the centre, or about in longitude 180 degrees, there is a mountain which has the appearance of an extinct volcano. By approximate measurement, I found it to

be 2,480 feet high. I had excellent observations on the 16th, and made the south-eastern cape, which I have named Cape Hawaii, to be in latitude 70 degrees 40 minutes north, and longitude 180 degrees 51 minutes west. It is impossible to tell how far this land extends northward, but as far as the eye could reach we could see ranges of mountains until they were lost in the distance; and I learn from Captain Biven, of the ship *Nautilus*, that he saw land northwest of Herald Island, as far north as latitude 72 degrees.

The first knowledge of the existence of this land was given to the civilized world by Lieutenant Ferdinand Wrangell, of the Russian Navy, (who I find, in 1840, was an Admiral in the same service). In his expeditions from Nishne Kolymsk, in the consecutive years from 1820 to 1824, he obtained information from the Tschuckschl that in the clear days, in the summer season, they could see land north from Cape Jakan.

From the appearance of the land as we saw it, I feel convinced that it is inhabited, as there were large numbers of walrus in this vicinity, and the land appeared more green than the main coast of Asia, and quite as capable of supporting man as the coast from Point Harrow to the Mackenzie River, or the northern parts of Greenland, which are in a much higher latitude. There is a cape a little to the westward of Cape Jakin, which has a very singular appearance. On the summit and along the slopes of this promontory there is an immense number of upright and prostrate columns—some having the appearance of pyramids, others like obelisks; some of them with the summit larger than the base. The character of the surrounding country, which was rolling, with no abrupt declivities, made these objects appear more singular. They were not in one continuous mass, but scattered over a large surface, and in clusters of fifteen or twenty yards, with intervals of several hundred yards between them.

While at anchor near this place, Captain Phillips, of the *Monticello*, came on board, and drew my attention to a large black place on the slope of

one of the hills, and said he thought it was coal. We examined it with the telescope, and it had a very distinct appearance of coal. It glistened in the sun, and appeared like a large surface which had been used as a deposit for coal. It was about one and a half miles in length, and one-half mile in breadth, the country surrounding that being covered with vegetation. From 175 to 170 degrees east there is no indication of animal life in the water. We saw no seals, walrus, whales, or animalculæ in the water. It appeared almost as blue as it does in the middle of the Pacific Ocean, although there were but from fifteen to eighteen fathoms in any place within forty miles of the land. I think the position I have assigned to this land will be found correct, as Mr. Flitner examined my chronometer on my arrival, and found it only one and a half miles in error.

I have named this northern land Wrangell's Land, as an appropriate tribute to the memory of a man who spent three consecutive years north of latitude 69 degrees, and demonstrated the problem of this open Polar Sea, forty-five years ago, although others of much later date have attempted to claim the merit of the discovery. The west cape of this land I have named Cape Thomas, from the master man who first reported the land from the mast head of my ship, and the south-eastern cape I have named after the largest Island in this group. As this report has been hurriedly prepared, I would wish to make more extended observations on the subject, which may be of benefit to other cruisers in this direction, if you will allow me room in your paper on some future occasion.

Yours, very truly,

THOMAS LONG.

The next interesting inquiry relates to its extent. As near as we can learn after diligent inquiry, no one landed anywhere on it. The southern shore runs a distance of about 100 miles east and west. How far it extends north is at present only a matter of conjecture. Captain Aliven, while cruising near Herald Island, north latitude 71 degrees 20 minutes,

west longitude 175 degrees, and distant about eighty miles from the south-east point of Wrangell's Island, saw the mountain ranges extending to the north-west as far as the eye could reach. He thinks it not improbable that it extends north several hundred miles. If so, it would appear to be of great extent, perhaps sufficient to be termed a continent. By taking a chart of the Arctic Ocean, and marking the land from the points named above, it will be found to be about 70 miles distant from the Siberian coast. The straits between the two shores are usually blocked with ice; but this season they have been quite clear. Captain Long thinks that a propeller might readily have steamed far up north, either on the west or east side of this land, and made full discoveries regarding its extent and character.

The following letter from Captain Raynor contains some additional particulars relating to the northerly current past Herald Island, a circumstance noticed by several masters, and which tends to confirm the opinion that the newly discovered land reaches some distance to the north. In the channel north of Herald Island, the sea was clear of ice as far north as the eye could see from the vessel that went farthest into it.

Honolulu, Nov. 1, 1867.

Sir,—In compliance with your request, I send a short account of a large tract of land lying in the midst of the Arctic Ocean, hitherto but little known. This land has heretofore been considered to be two islands, one of which is marked on the English charts as Plover Island, which is laid down to the W.S.W. of Herald Island. The other is simply marked "extensive land and high peaks." On my last cruise I sailed along the south and east side of this island for a considerable distance three different times, and once cruised along the entire shore, and, to what I considered reliable observations, made the extreme south-west cape to lie in north

latitude 70 degrees 50 minutes, and east longitude 178 degrees 15 minutes. The south-east cape I found to be in north latitude 71 degrees 10 minutes, and west longitude 176 degrees 46 minutes. The south coast appears to be nearly straight, with high rugged cliffs, and entirely barren. The north-east coast I have not examined to any extent; but it appears to run from the south-east cape in a north-westerly direction for about fifteen or twenty miles, and then turns to the north or north-east. I learned from Captain Bliven that he traced it much further north, and has seen others who traced it north of latitude 72 degrees. I think there is no doubt that it extends much further to the north, and that there is another island to the east of it, say in longitude 170 degrees west, and to the north-west of Point Barrow, with a passage between it and the land I have just described. My reason for thinking so is this—We always find ice to the south of the known land, further to the south than we do to the eastward of it. The current runs to the north-west, from one to three knots an hour.

In the longitude of 170 degrees west we always find the ice barrier from fifty to eighty miles further south than we do between that and Herald Island, and there is always a strong current setting to the north-west between those localities, unless prevented by stronger northerly gales, (for in such shoal water as the Arctic Ocean, the currents are changed easily by the winds,) which would indicate that there is a passage in that direction, where the waters pass between two bodies of land that hold the ice, the one known, the other unknown.

I would add that the south-west cape of this island described above, lies seventy-five miles distant from the Asiatic or Siberian coast.

GEO. W. RAYNOR,

Master of the ship Reindeer.

—*Honolulu Commercial Advertiser.*

The person whose clothes are extremely fine, I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose.—GOLDSMITH.

RECONSTRUCTION OUTSIDE THE CONSTITUTION—ROMANIZING THE NATION.

(From the New York Herald.)

Reconstruction moves onward unwaveringly in its revolutionary career. The House of Representatives had before it on Monday, (Jan. 13th) from its "Reconstruction Committee," the bill to establish an *imperium* within the limits of the United States. It seems that the system of five military districts is not, in its operation, sufficiently destructive to suit the radical purpose. It does not stamp out the States. It does not crush beyond all semblance of recognition the old social and political forms with which we were familiar in the ten Southern communities. That system does not satisfactorily put the white man's head under the nigger's heel. State lines are left—State courts, State governors, and State spirit. If the law presses too hard—if the radical will is too despotically put in force by some tyrant, schooled in the small dominion of his regiment—there is a remedy for the people; the national Executive reduces the suddenly exalted captain general to his little level, and puts in his place some man less ready to pander to the mad extravagance of political passion. And this, in the radical view, is all wrong. Radicalism holds that it blundered when it recognized the States even as geographical quantities, and defined its districts by State lines. It argues that it has no power unless it has all power; admits that its purpose is so little consonant with our national spirit, that it cannot be executed so long as there is authority left anywhere to dispute it. Hence it now proposes to merge its five military districts into one grander district, exactly analogous to the Roman *imperium*. Under the Roman republic all the great dependencies—as Gaul, Spain, Germany, Syria, Greece, and Africa—were held by absolute military power, subject only to a commander and the Senate. No courts existed save by the will of the commander. There were no local governments except on sufferance, and as managed by

his creatures to plunder the country more completely. And this is a model of the form of government that the Congress of the United States now proposes to set up in a territory comprising ten States of this Union—ten States of a nation whose primary political principle is the sovereignty of the people. In setting up this *imperium* within our borders, Congress abolishes the States in all their political and legal forms, sweeps away the governmental system and the courts, all the machinery that gives stability to order and security to property, and puts in the place of everything one military commander—General Grant. It declares the Constitution of the United States null and void, by saying that in ten States of the Union the President no longer has executive authority, and that he will be guilty of a misdemeanor if he exercises in those States the duties the Constitution imposes upon him. And in all this there is no principle—no great point of national safety to secure—nothing whatever but the nigger and a party result. In view of order and law, and an old established system, the nigger cannot rise. But return to chaos, throw down all the present relations of things, reduce society to the primitive barbarous level, so that the nigger and the white man may start even, then give the nigger an army for his ally, and perhaps he may come out ahead. This is the idea that underlies the new bill.

But what else is Congress doing in order to do this? We may regard this Congressional action in two main points, as to the power and as to the propriety—considering whether that body has the authority to make such sweeping changes, and whether the harm and danger the changes involve do not infinitely overbalance any other possible result. Constitutions are made for one sole purpose—that of limiting the action of Legislatures. In nominally free States, ostensibly

without written constitutions, the law-making power is supreme. Hence the declaration of Hallam:—"The absolute power of the Legislature in strictness is as arbitrary in England as in Persia." This is felt to be the case in England, though there is there a constitutional limit of usage, and though certain points are fixed by such instruments as the Magna Charta, the Bill of Rights, the Act of Settlement, and the several Reform Bills. But these, though essentially constitutional limits, are not so far above ordinary law in their unchangeable character, that they can be relied upon as securities against legislative violence. And this was also the case in Rome. All the political establishments that grew up in the constitution of Servius Tullius and the laws of the Twelve Tables, were subject to legislative abrogation. It was apparent to the founders of our government, that the first great source of danger to free States was party fury making itself felt through legislative majorities, and that unless they could establish some fixed point for society beyond that danger, they would labor in vain. They saw that unless they could limit the power of the law-making body, our government would be no more stable than had been the countless ones of which history preserves the record. Hence they laid down the charter of popular rights to control, not the tyranny of an unscrupulous king, but the tyranny of the majority. For this sole purpose did the people of the United States make a written Constitution, to draw the lines within which the law-making power might act; to define the points beyond which it should not go; to guard with a sanction higher than that of ordinary law, the rights of a minority that might at any time, but for this protection, be subject to the fury and caprice of a majority. And this charter of national life was made especially to carry the nation through such storms of internal dissension as we are in now. It was not made for peace, for times of quiet and prosperity and national ease—any law, any system is good enough for such periods; it was made to carry the nation through times of struggle and danger. And to assert that in such times the

Constitution must be laid aside, that it furnishes no sufficient guide for public action, is to assert that it is ridiculous to make it. This is to assure the nation that Hamilton, Jay, Madison, all the great men of the Constitution, were drivellers and dolts, and this is the present position of the leaders of the majority in Congress. Stevens has plainly declared that all the Reconstruction acts are made outside the Constitution. This is saying that rightfully they have no force. Congress, acting outside the law that gives it its authority, is no longer Congress. Its utterances are not law and it is a duty to the nation to resist it. Where must the resistance begin? Congress by this law puts itself and its creatures in direct conflict with the Constitution, and the President as the Executive of that Constitution. The same duty that requires the Executive to defend the Constitution as against Southern rebels, requires him to assert its supremacy when menaced from other quarters. It did not require the intervention of the Supreme Court to tell what must be done when Fort Sumter was fired on. This law proposes to put General Grant in command of the new district, deriving his authority directly from Congress. General Grant is an officer of the United States army, of which the President is the Commander-in-Chief. General Grant can take no orders from any source save the Executive, and he will be recreant to his duty if he does not so declare. The President must go on in the exercise of his rightful Executive powers in the United States, North or South; and if Congress, establishing its new reconstruction machine, forces a conflict, that conflict will be of radical making, and the President will have behind him those majorities of the Northern people that so lately made themselves heard against radical extremity in California, Connecticut, Ohio, Pennsylvania, and our own great Empire State.

As to the natural and inevitable danger to freedom that lies in the setting up of great military power in any district within our borders, the history of Rome is eloquent in its example. Such districts were the gradations

by which Rome stepped from the republic to the empire. In them were nurtured and kept in train the armies that, beginning to fight for Rome, grew into the military subordination that at length made them content to fight for their general, whatever the quarrel. In those vast spheres of command, generals acquiring ambition with power became too great for the safety of the State. Thus it was that Rome's conquests proved Rome's ruin, and the State that could defy the power of the world besides, fell a victim to her successes. Cæsar grew in Gaul to such a height, that Rome could hold him only as an emperor. Let the people of the North reflect on the unquestionable fact that the danger in this matter is to their own liberties, not to those of the Southern people; for the South is so beaten down now that it is out of fortune's power; there is hardly a depth of

political degradation that its people have not sounded under radical military rule, and they seem to feel that any change may possibly be for the better. The danger is to those who are still free. The danger is that as we grow daily in anarchy, as we grow from bad to worse under the misgovernment of a Congress that forgets its plain duty to the nation in the pursuit of partisan schemes, the people by and by may grow to envy even those who live under the tranquility of a despotism, and may look on with satisfaction when the commander of an army posted to keep down the Southern people (perhaps recruited to a great extent in the Southern States,) shall suddenly march to Washington, seize the Capitol, and disperse that chattering, jabbering, corrupt and contemptible rabble, the Congress of the United States.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 29, 1868.

✓ SHALL WE OBEY MAN RATHER THAN GOD?

HAPPY indeed will that nation or people be whose laws shall be in harmony with the laws of God. That a time would come when this condition of things should exist, is evident from the words of the prayer which Jesus taught to his disciples—viz., "Thy will be done on earth as it is done in heaven."

The theory of human governments is, that every human law is based on the laws of God, and derives its real force and efficacy therefrom. This is a true theory, and should be faithfully and practically carried out in the enactment and administration of all law. If this were done, human and divine law would be correlative, and the administrators of the human law would indeed be the legal magistrates and ministers of God, who, when applied to for protection or for redress for wrongs suffered, would not answer, "Your cause is just, but we can do nothing for you." This being a true theory, it follows as a necessity, that whenever there is a departure in practice from this theory, every act of the Legislature, during such departure, though sanctioned by all the forms of law, is null and void *ab initio*, and consequently of no binding force.

Many are the benefits and blessings to be obtained through the agency of law based on this theory, provided the administration of the law be in accord

with the spirit of the law itself ; but when, as is often the case under existing regulations, the administration of the law is governed by doctrines and precepts drawn from pagan Rome, few of the benefits are realized, because the law itself in its designs and purposes, is in a great degree rendered abortive. Through this is clearly made manifest the impossibility of forcing a concert of action between pagan dogmas and the perfections of divine rule. It follows, therefore, that in order to obtain, under any human government, a continuation of real good, not only must the basis of that government be the law of God, which is but the reflex of the divine will, but the administration of the laws of that government must also be in keeping with the spirit of God's law, for should a persistent attempt be made to administer the laws of such a government on another or different basis, the Lord would not long suffer the rulers of that nation to exercise their ungodly rule, but would smite the nation with the rod of his anger, and break them in pieces like a potter's vessel.

The question may be asked, has any nation or government existed on the earth at any time since Jesus taught his disciples to pray, "Thy will be done," &c., whose laws have been in harmony with the laws of God? To this we answer, yes. The government of the United States was such a government. The Constitution of the United States—the basis of that government, was given by inspiration of God. By that Constitution was guaranteed to all within the limits of its jurisdiction the fullest liberty, both civil and religious. No law or rule of government could be made which, if consistent with the principles enunciated in that instrument, would contravene any of the laws or commandments of God which he hath given to man, or may hereafter give, at least up till that time when he reigns whose right it is to rule and reign. The laws of the nation which are in accord with that Constitution, are in harmony with the laws of God, while those enactments which contravene the laws of God are null and void, because not based on the principles of the fundamental law of the government—the Constitution.

As the lawyer refers to the decisions of the highest legal tribunals in support of his argument or position, so will we, in support of the foregoing statement, refer to the judgment pronounced in this case by the Lord himself. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (Doc. & Cov. sec. xviii, par. 5.) This decision rendered by the High Court of heaven, settles the question beyond controversy, that the Constitution of the United States, as the supreme law of that nation, and all enactments compatible therewith, do not in any manner run counter to the laws of God, and they consequently harmonize therewith. Under such a government, therefore, the Lord could bring in the fullness of his Gospel and restore his Priesthood to man, without in the least degree infringing the principles of the Constitution, or interfering with the rights of any guaranteed to them therein.

Under this government the Lord did restore his Gospel and Priesthood to man, and by the authority of that Priesthood did organize his Church in the year eighteen hundred and thirty. This Constitution and government was to the Church and kingdom of God, what John the Baptist was to Jesus Christ. Not long after the Church was organized did the officials of the government seek for means by which, if possible, to destroy the infant Church of God, and because of this they became to the Church what Herod was to the young child Jesus. But as Herod failed in the accomplishment of his purpose, so did they

ail, and in like manner will all fail who fight against the purposes of God. After the organization of this Church, the Lord continued to reveal his will to man through his Prophet Joseph Smith, that the same might be done on earth as it is done in heaven, and that man might become perfected in the knowledge of those things which pertain to his present good and future welfare. Many were the principles and doctrines thus made known to man, all of which were calculated in their nature and character to benefit those who would adopt them in their life and practice. Among these revelations and commandments was one requiring the adoption and practice of plural marriage by the Lord's people, that he might thereby raise up a pure and holy people unto himself. Of all these precepts and doctrines thus revealed and taught, not one could be found that derogated in the least degree the Constitution and constitutional enactments of the government. But the rulers of the nation being like Herod, ignorant of the things that belonged to their peace, and the peace of the nation, issued their decree against one of these, hoping thereby to bring evil and destruction on the Church and people of God. This decree, by which it was sought to render criminal the keeping of God's command, is said to have been sanctioned by all the forms of law. Because of this, many suppose that it possesses all the binding force and virtue of constitutional law. Under this supposition they have argued that the practice and principle of plural marriage have not been commanded of the Lord, and are wrong, because contrary to the law of the land, and endeavor to substantiate their position by quoting from the revelation of God, wherein he says, "He that keepeth the law of God hath no need to break the laws of the land."

As we have before remarked, every human law in theory is based on the law of God, and derives its force and efficacy therefrom; so do we repeat that every enactment of the Legislature, founded on any other theory or basis, is null and void. This Anti-Polygamy Act is, therefore, unconstitutional and void, because it is not based on, but does contravene an express command of God, and also the Constitution of the United States. This doctrine of plural marriage was revealed of God, who commanded his people to observe and practice the same for the reason afore-mentioned. It is also a part and portion of the religious faith and practice of the Latter-day Saints, as is any other of the revelations of God to them. We have said that this law contravenes the Constitution of the United States, and is therefore null and void. It is asked, wherein does it not harmonize with the Constitution? We answer: in this, that it seeks to prohibit the free exercise of religious worship and belief. In the Amendment to the Constitution, Article 1st, it says, "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*" This places the unconstitutionality of this law beyond question, and being unconstitutional, it is of no binding force.

Again, it is said that Congress, in passing the Anti-Polygamy law, did not interfere with the free exercise of the religion of the Latter-day Saints, but did that which it had the right to do under the Constitution—viz., to suppress a flagrant wrong, an abominable practice, and to prevent the commission of a base crime. Now God has nowhere said that plural marriage was an evil contrary to his law, but as before stated, He has expressly commanded his people in this day to observe and practice it. What is commanded of God to be done, no legitimate human law can pronounce a crime. Therefore, as the voice spake to Peter, saying, "What God hath cleansed, that call not thou

common," so speaketh a voice once again, saying, What God hath commanded, that call not thou a flagrant wrong, an abominable practice, a base crime, lest God shall smite thee, thou whited sepulchre.

To claim that Congress did not attempt to prohibit the free exercise of the religion of the Latter-day Saints in the passage of this law, is equivalent to claiming for Congress the right to declare by legislative enactment what their religion was or is, or what it was or is not; or whether this or that should or should not be recognized by them as a part and portion of their religion. Such a power Congress cannot legitimately exercise, for the Constitution emphatically declares that "Congress shall make no law respecting an establishment of religion," that is to say, that Congress shall not in any manner lend governmental aid in the support or suppression of any religion, or declare what shall or what shall not be considered a religion. In short, it bars all legislation respecting religion, while it guarantees to all within its jurisdiction, be they Greek, Catholic, Pagan, Protestant, Methodist, Baptist, or Latter-day Saint, the right to freely exercise their respective religions. The right to establish any religion not being delegated, is still with the people, for the Constitution itself declares that all rights or powers not therein delegated are reserved to the people. The right, therefore, to establish any religion, so far as the Constitution is concerned, is with the people themselves.

The question now arises, who have a better right to say or determine what religion shall be adopted by any society or association, than the people who formed that society or church? Reason, justice, and common sense, unite in answering, none. This Anti-Polygamy law being without support in the Constitution, and without the sanction or authority of God, no person has the right to complain because the Latter-day Saints do not renounce their religion and observe its requirements. It being only a commandment of men, and contrary to the commandment of God, it may be asked, Shall we obey man rather than God? The reply of every faithful Latter-day Saint will be—Let others do as they may, as for me and my house, we will serve and obey God.

CORRESPONDENCE.



AMERICA.
Great Salt Lake City,
Jan. 25, 1868.

Franklin D. Richards.

Dear Brother,—Your favor dated 28th ult., containing description of notes, &c., came to hand on the 22nd inst.

I am quite willing brother Preston should remain with you until the last ship sails, or, if necessary, until you have settled emigration business with those firms or individuals of whom you may charter vessels, &c. Brother Preston can then come to New York,

and assist the brethren there or at the frontiers, as he may be directed by Hiram B. Clawson and brother Folsom, who will have charge at New York. Bacon will be bought at the frontiers. We shall send flour for the emigrants with the teams.

I want the vessels bearing our people to sail together as near as possible, for we shall send all of our teams together to the frontiers. But while I agree to your proposition for brother Preston to remain with you, I am not prepared to say further in relation to conducting the business at the fron-

Elders. No doubt there will be numbers of the Elders who will be released in the spring, and who will cross the ocean with the people, and have charge of them through the States, that will be willing to assist him who may be appointed to take charge of our business at the terminus of the Union Pacific Railroad.

It is gratifying to hear so good report from those Elders who were recently afflicted with colds, which are so prevalent in that inhospitable climate; but those who have tasted the promises of the Almighty, know full well they never fail, and if the Elders will observe to keep the Word of Wisdom, they shall have power to bring many to the knowledge of the truth, and when the destroyer is abroad, he shall pass them by, and in the end they shall be crowned with eternal life.

The Saints who are now pining to escape the misery and corruption which abound on every hand in the old world, have only to comply with the requirements of the Gospel, and God will open the way for their temporal and eternal exaltation, and to observe the Word of Wisdom is absolutely necessary to attain to this glory. All is ours if we live for it, and we are worse than nothing if we fail to obey the commandments and requirements of God after they are made known to us.

Business still continues dull. The weather has been very cold, and we have been favored with fine sleighing for several weeks, which the people have seemed to enjoy to the utmost.

General good health prevails. The brethren of the Twelve are well; they and Jos. A., John W., and B. Y. jun., join in kind regards.

Praying God to bless you, I remain your brother,

BRIGHAM YOUNG.

✓ SCOTLAND.

Glasgow, Feb. 12, 1868.

President F. D. Richards.

Dear Brother,—I feel that it is a duty as well as a privilege to give you a brief account of how we are getting along in our labors, our prospects, &c.

The Statistical Report of the Scottish District for the half year ending

Dec. 31, 1867, is as follows.—123 Elders, 46 Priests, 45 Teachers, 30 Deacons; 70 baptized, 4 emigrated; 1056 members, including officers. We have 15 halls rented. A few strangers attend our meetings, especially in those Branches where there are members sufficient to make a pretty interesting display. We have advertised the Glasgow meetings every week during the winter, and find that it has been the means of furnishing us a regular attendance of strangers, and of course some have been caught in the Gospel net. It seems that most of those who attend have friends in Utah, from the fact that almost every Sunday there are persons earnestly desiring to learn something about their friends there. A brother of D. T. McAllister was anxiously inquiring about him of brother Adamson, not long ago, as he had not heard from him for several years, and his father, although he disinherited him when he joined the Church, would now give his weight in gold could he see him. No doubt there will be many yet who will seek after the "Josephs" for corn. Our additions by baptism are quite frequent, especially in Glasgow, where we have baptized a few every week for some time past, and the prospects are still flattering.

I have sent for 2000 tracts, "The only Way to be Saved," with the intention of having them distributed and left with the people as an additional warning or testimony, and hope by so doing, that they may be the means of rightly directing and causing many to feel after the truth when trouble comes, if not before. They may direct some to where corn can be obtained, when it cannot be found in any other quarter.

The 40 Books of Mormon and 20 hymn books lately sent for, were principally for the two schools which we have lately organized in Glasgow and Rutherglen Branches. We have three classes in the Book of Mormon, composed principally of the young brethren and sisters, who seem very much interested. When you were here last October, we were doing so poorly in school matters, that we determined, after receiving your good instructions on that occasion, to make

some improvement, by following the course you marked out, and consequently at New Year's we proved that considerable improvement had been made, which gave us additional encouragement, and hence the introduction and organization of the school, which we will continue until about emigration time, and by getting a good selection of pieces, with sufficient practice by that time, we hope to end the school with a good concert. Having the concert in view no doubt will be an inducement to the young to continue interested in the reading classes held every Tuesday and Friday evenings, and will also have a tendency to prevent them from spending their time for naught elsewhere. By starting the school our demand for books has been pretty large, and I have allowed the young folks a little time to pay for them; but I shall be able to pay you the whole amount by the end of the present quarter.

There are one or two items more that I trust will not be out of place for me to mention, and if I overstep my privilege, I hope you will pardon me for so doing. Individuals in Utah have written to their friends in this country, and not unfrequently make requests of them which seem unwise, when the condition of the people is taken into consideration, and which, if complied with, would be detrimental to the interests of both parties. They send and request their friends to purchase certain kinds of goods and bring out for them, and they promise to pay a dollar for each shilling expended in the purchase of those articles when they arrive in Utah. Shoes for women at that rate (and they are articles some have sent for), worth five to ten shillings, would demand on their arrival from five to ten dollars, while at the same time as good shoes could be purchased in Great Salt Lake City from three to five dollars. Such requests would not be so bad, if the individuals wishing the goods would forward the means to pay for them, and not require people here to spend all their extra means and procure, perhaps, an overplus of luggage without any way of paying for it, and from people, too, who no doubt will have to be helped by the Church.

I remember during the shipment of the Saints in the spring of 1866, having been placed on the quay to assist in weighing the luggage, that many came there with more luggage than was allowed, with nothing to pay for the overplus, perhaps having spent the last shilling they could get hold of in the procuring of the extra weight, and in some instances persons positively had packed up useless articles, such as coal-hammers and other things, that would not be worth picking up in the streets of Salt Lake City. Would it not be wise for the Saints who are expecting to emigrate to have sufficient forethought, and not get an overplus of luggage? By spending all their extra means, they will not only be over-burdened, but when travelling through the States will be destitute of the necessary means for purchasing provisions, &c. When people procure an overplus of luggage with nothing to pay for it, and then have to dispose of any article, they feel disagreeable, and in some cases it has been the cause of some apostatizing from the Church.

Nor should the people, in my opinion, cease paying into the I. E. Fund, in order to get a great supply of clothing, &c., more than is requisite, for every pound that they can furnish to help themselves, will lessen the help needed from the Church, and also lessen their *dues* to the Church when they get through, and not only that, but will admit of the Church extending assistance to many more which, perhaps, it could not otherwise do.

There is a good feeling generally existing among the Saints at the present time, and many are joyful in the hope of soon beholding the day of their deliverance from these lands dawning upon them.

We are all usually well, with the exception of severe colds, which we hope will vanish now the emigration season approaches. We all join in love to you, brothers Preston, and Penrose.

Praying the Lord to bless you, and all your coadjutant laborers in these lands, I remain, most respectfully,
your brother,

H. H. CLUFF.)

SUMMARY OF NEWS.

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AN OLD REVOLVER.—The earth.—*Punch*.

THE BEAM AND THE MOTE.—A person talking to Foote of an acquaintance of his who was so avaricious as to lament the prospect of his funeral expences, though a short time before he had been censuring one of his own relations for his parsimonious temper, added, in conclusion—"Now, is it not strange that this man would not remove the beam from his own eye before he attempted to take the mote out of other people's?"—"Why, so I dare say he would," cried Foote, "if he were sure of selling the timber."

During the last seven years Great Britain has spent seven millions on seventy-one forts yet undefended by a single gun.

The total revenue of the United Kingdom for the year ending Dec. 31st, 1867, was £68,663,515 4s. 11d. The excess of total expenditure over income was £1,265,540 12s., making together £69,929,055 16s. 11d.

There are in the United States Post-Office Department ten thousand photographs of Union soldiers taken from dead letters which accumulated during the war.

The production of anthracite coal in the United States during 1867, was 12,650,571 tons, an increase of 271,081 tons as compared with 1866. The total production of coal during the year was 25,800,000 tons, the yield of bituminous and other kinds being estimated for some of the mines outside of Pennsylvania. The American coal trade for 1867 is reported to have been a very unprofitable one, nearly all the producers having lost money.

The *Bankers' Gazette* of St. Petersburg announces that in the great arms factory of Toulou great activity prevails at this moment. The establishment has already prepared 15,000 needle guns, and hopes are entertained that 100,000 will be furnished before the end of the year. These muskets leave nothing to be desired; a soldier can fire 17 shots a minute if the cartridges are placed on a table beside him, and nine when he has to take them from his cartouche-box.

If the famous principle of preparing for war in order to have peace is as correct as is generally supposed, we have only to rejoice, for never have Governments before made such great and such formidable military preparations. France is redoubling her efforts to put herself on a formidable war footing; Russia has just reorganized her army once more, so as to be able to put in movement the greatest possible number of men and horses without too greatly dissatisfying the population; England, Italy, Spain, and Turkey, have not wished to remain behind; Servia is arming; Greece is arming; Austria has more than repaired (military speaking) the disaster of Sadowa; and aggrandized Prussia overflows with soldiers and ammunition.—*L'Opinion Nationale*.

NEWSPAPER STATISTICS.—From the *Newspaper Press Directory* for 1868, it appears there are now published in the United Kingdom 1324 newspapers, distributed as follows:—England—London, 253, Provinces, 751—1004; Wales, 49; Scotland, 132; Ireland, 124; British Isles, 15. Of these there are—58 daily papers published in England, 1 in Wales, 12 in Scotland, 13 in Ireland, and 1 in the British Isles. In 1858 there were published in the United Kingdom 866 journals; of these 41 papers were issued daily—viz., 29 in England, 5 in Scotland, and 7 in Ireland; but in 1868 there are now established and circulated 1324 papers, of which no less than 85 are issued daily, showing that the press of the country has very greatly extended during the last ten years, and more especially so in daily papers; the daily issues standing 85 against 41 in 1858. The magazines now in course of publication, including the quarterly reviews, number 621, of which 219 are of a decidedly religious character, representing the Church of England, Wesleyan Methodists, Baptists, Independents, and other Christian communities.